

*The ghost of K. Charls and Serieant Bradsha.*

BEING A

# DISCOURSE

*Betwixt Charles late King*

OF

# ENGLAND

*The Arch-Bishop of Canterburie and*

*Serjeant John Bradshaw.*

Wherein the unjust Proceedings at the triall of the late King in the high-Court of justice are justly discovered: the full manner of it debated, and the whole compass of affaires from the beginning of the war to these present times, fully and most lively Represented.

Together, with the means to preserve both Church and State from the great and gaping ruines which do threaten to Devour them.



*London Printed in the Year 1649.*

As Ghost of K. Charles and Leticia Brach

BEING

# DISCOURSE

By the Rev. Charles Leticia King

OF

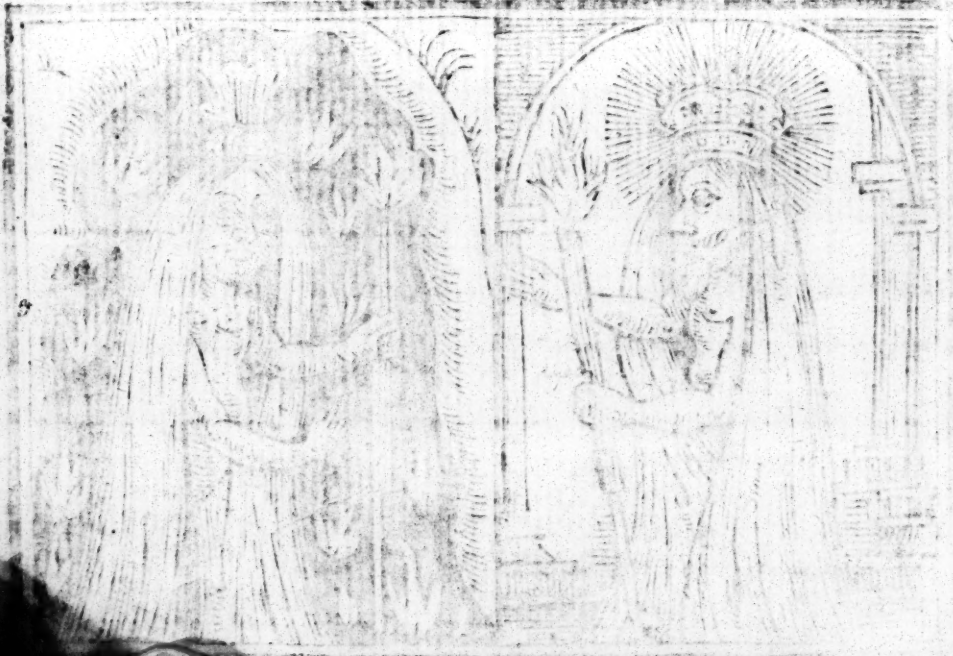
## ENGLAND

The Arch-Bishop of Canterbury

At the Court of Justice

At the Court of Justice, in the City of London, on the 10th day of the month of June, 1704, in the 1st year of the reign of King William III. and Queen Mary II. the following Discourse was delivered by the said Arch-Bishop of Canterbury, in answer to a Question proposed to him by the Court, viz. Whether the King's Power be limited by the Laws of the Land?

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(3)

The Discourse between the Ghost of  
King Charles; the Arch-Bishop of Canterbury, and  
President John Bradshaw.

**Charles.** **I**s there such a Confusion then in England?  
**Arch-Bishop.** Yes, and it please your Majesty.  
**King.** But are you sure of it.

**Arch-bish.** As sure as God is the God of Order.

**King.** God indeed is the God of order, he made the world in order: number and measure, and if people could be but so kind unto themselves as to apprehend it, so he will be worshipped, he will be worshipped according unto order, for, *God is the God of order, and not of Confusion*: How happily was England governed in the dayes of Queen Elizabeth? and of King James my father? How gently did she see the Reines of my command? untill at last being full of high feeding she got the Be into her teeth and madly running away with Governour Government and all, she desperately plunged her selfe into a Sea of all manner of Calamities.

**Arch.** And where now the may I see her the lecture to report then the meanes to return to that happy condition which she enjoyed.

**King.** How were her hands then filled with the blessings of peace, and her heart with gladness? How were her chests filled with treasures, which feared not so much to be then broken open by the hands of the spoylers as by a neerer violence from their own abundance.

**Arch.** And yet how is she could she contribute to your Majesties growing necessities out of them: the very demands of tunnage and poundage, and ship money were every where tyed upon



every where as a burden insupportable.

*King.* My Subjects longed after those Parliaments of which my father and I had reason to be jealous and which the people afterwards (who before idolized them) did find so tedious unto them: But that was not all, there was another thing which estranged their affections from me and for that in truth my lord in o a great measure I may complain of you.

*Arch.* Complain of me!

*King.* I of you my Lord: for when Archbishop *Abbot* lived he kept the Church in such an order according to the true Protestant Principles, that having my countenance in all things I did partake in the same praise with him. Indeed he managed the affairs of the Church with Circumspection, and judgement, and did all thing in Rule, and as I may say was a man in print.

*Arch.* But of the Geneva Point.

*King.* Now my Lord, after that by *Buckingham*s perswasions, I first countenanced you you were looked upon by all men to be *Abbot*s successor, and to be inclined unto those who professed the Religion of the Church of *Rome*, and many strange presages were made what would become of the *English* Church under such a prelate, and under such a King who was commended by many to have as well esteemed the Religion as the daughter of the King of *France*.

*Arch.* But in that I can vindicate your Majesty who have received from so many Orders for putting the Laws in practice that were made to take hold of the Recusants, and for the banishing of all Jesuits out of the Land, such orders accepted that were precisely to wait on the Queen and to exercise their Religion in their own Chappell.

*King.* My life and death can sufficiently witness my Religion to all the World. for though I affected the Queen most intirely, and made good in effect the first words that ever I spake unto her, which were that I would no longer be Master of my selfe then I was servant unto her, though I might be an example of conjugall affection unto all the Land, yet I should be loath to be found so uxorious as to offend my God, to please a Woman, and turn Religion into Idolatry. for whatsoever a man loveth more then God be it Honour, or Wealth, or Wife, he makes it his

*Mohammet*

*Mahomet* and his *Idoll*: But to deale plainly with you my Lord you were too indulgent to the superstition of the church of *Rome*, for although I am confident you were no *Papist*, yet you gave too great a toleration & countenance to many things which by degrees did threaten to Usher in all the rest. Do you remember the book which *Pembroke* brought me, and said it was licenced by your Chaplaine.

Arch. The Introduction to a devout life.

King. Yes, that methinks I hear him still swearing against it, the book was indeed too blame, you transferred the faults thereof to your Ch<sup>aplain</sup>, your Chaplain to the Author who inserted these errors into it, after that it was licenced, but certain it is the book gave a just occasion of offence to men of more sound and settled Judgments then ever *Pembroke* was.

Arch. It was therefore by your Majesties Commandeased in.

King. And if it had been banned, it had been no matter but that is not all, not long afterwards you brought in some alterations into the *English Church*, the rayling in of the *Altars*, bowing to it, or to the Cuthion on it, with some other Novelties, were the powerful arguments which did set the peoples tongues against you, and their tongues and hearts against me, beleeving that I did not onely privately allow of it but under hand did prompt, and encourage you unto it.

Arch. I did no more then what was practised in the times of the fathers of the Church as I am able to justify by their own writings, both in *Greek*, and *Latine*, before ever that the *Papists* of *Rome* was heard of, a *Papist* which I never stood affected to.

King. But to the Name of *Patriarch* you have; The times (indeed) we lived in, were so treasty and touchy, that they would not indure to hear of any thing which favoured of the least introduction of Novelty, but the alterations in the *English Church* did not so much afflict me, as the innovations which you would have brought into the Church of *Scotland* who being a people intractable in their Judgements, had their recourse presently unto armes and how dismal the event hath been, there are none can give a greater testimony of it then *Stafford*, and you, and I.

Arch. Without all Contradiction the *English Church* as it

to is gather'd by Bishops; was the purst Church in Europe, many separatists from beyond the Seas coming over to carpe at their Pumps, and great ones departed from them admiring at their order; The Keyes were then kept in safe hands, which were no longer taken from them, but sacrilege, and profaneness unlocked the doors, and an Army of Horses invaded the Temples, and the Chancells of God; I had well hoped that England and Scotland being so happy, under one Governour, would agree under one Church Government, and that the more obscure would have yielded to the purer, and the more rough to the more be utifull.

King. Too late I find, that it is a safer policy to fix a little imperfection or disparity alone in a Church, or State, than to go about to alter it, especially when ambition, rapine, and murder may be layd upon the account of Religion, then let the people look unto their liberties, and the King unto his Crown and Sovereignty, or to his life more dear unto him than both; but see who comes here.

Arch. I know him not.

King. But I doe, it is Bradshaw, who at his high Court of Justice, condemned me to lose my head.

Arch. Hold the shadows flock about him as if the sight of such a Ghost was strange in this place. It looks as if it would be spoken to

King. Friend! were not you my Judge.

Bradshaw. I will never deny under ground what I have done above it; King Charles, I was.

King. And you would not give me leave to speak for my self, but now I hope I may be heard both for my self, and my friends too.

Brad. Your Majesty may speak your pleasure, I shall answer as far as the letter of the law shall direct me, Cumrat Lex is the Proverb what I looked after.

Arch. You would then have looked to the beginning of the Proverb Serjeant.

Brad. What's that?

Arch. V. vat Rex; Let the King live, and let the Law take its course; When you has done well, and neither the King nor you



you might peradventure have so soon ascended into these Subterranean Countreys. But what Law made you a Judge to judge your King.

King. Answer to that Sir?

Brad. I was indeed drawn unto it with much Reluctancy of Spirit; but having once satisfiea my self I was resolved to go through with it.

Arch. Did not the sale of the Bishops lands present you with a hierarchy of Angells to satisfy you, and consume you in your pious Relat ion.

Brad. Knew of no other Angell but the good Angel within me. my Conscience which by such an Act did promise much Peace unto me.

King. Peace, O horrible, had Zimri peace who slew his Master? It was your ambition that did tempt you to it: the Lord by title of a President and the estate of the Lord Cottingham to be conferred upon you to maintain that title besides many other Donations and improvements.

Brad. It was the high Court of justice and not I that sentenced your Majesty. I am glad to see your Majesty.

King. You use the very same Distinction on your self as you did on me when you sentenced me to death; you distinguished between the Office of a King, and the Errors of a King, and now to excuse your self for what you have done, you distinguish between John Bradshaw Serjeant at Law, and John Bradshaw President of the High Court of Justice.

Brad. Yes, President of the High Court of justice.

King. I will tell you one thing, shew me but such another Court in all the Subterranean Kingdomes as your High Court of Justice, even in the most Dismal and the most hideous places of them, and I am not so much your Enemy but I will doe the best I can to make you President of it, because you are so glad (you say) to see me.

Brad. After you were dead you were called the White King all England over, hus now I see you are white indeed.

King. You would have me to thank you would you not, for making me so.

Bradsh. There are a great number of the Nobility and Gentry of

*the Land that shal do honour both you and your's.*

*King.* Could they send none but you unto you to acquaint me with it.

*Brad.* And if your Majesty please I will declare their severall Names unto you.

*King.* O by no means, the craft and court taste of Hell, this is a new Plot indeed, for you even after death to cajoile me, and to trappan my friends, who being thus discovered and laid open by you will be exposed to the mallice and the Avarice of all their armed Adversaries they may thus be charged and charged again.

*Brad. Charged.*

*King.* I fir charged, do you remember the unjust charge that you procured to be read against me, for beginning a war traiterously and maliciously against the Parliament, and for the same you adjudged me as a Tyrant traitor, and a murderer to be put to death by severing my head from my body, when let any man (as I pleaded) look upon the Dates of the Commissions, the Commissions which the Parliament gave, and the Commissions which I gave also upon the Declarations which they published, and which I published and they will cleerly see that it was they who began these troubles, and not I myself. Is a King to be questioned who when his Subjects are in the field and determining his death doth put on arms to preserve his own life if that a crime in a King which is a Virtue in a Subject is that unpardonable crime, which by the Lawes of God and man is commendable in all the world? Trust me sir, although I am dead, yet the law will live. It was no false expression which your Protector made when after some words of slovenly indignation he told his Counsaillers that he had more to do to conquer two or three musty lawes then three Nations. I shal repeat my dying words, I am as much or more for the liberty of my people then any who see or that have pretended for them I am for y<sup>e</sup> ease, ease, ease, hear of their distraction, and burdens, and I beseech God to ease, and reconcile them, I beseech God to send his Spirit, amongst the which is the Spirit of truth, and Verity, I beseech God to vouchsafe them such a peace that bring all of one mind, and one affection they become as much the envy of other Nations, as they are now their scorn. These last words he expressed with so much candour, and piety, and with such a fervency of a desired desire that the Spirits of just and righteous men, who did round compass him, and who in death do enjoy that peace which on earth they did pursue did see it to all them to partake with him in the same integrity of affections and the Elysian fields did ring with the Acclamations which they made:

*The End.*



